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mation on archæological lines might be of service. Thus in the case of the healing of the widow's son at Nain Professor Plummer neglects the distinction between the order of a funeral procession in Judea and in Galilee, although rightly saying that the mother would walk in front of the bier. In the interpretation of the exceedingly suggestive passage in chapter 7 he does not always catch the position of Jesus, and although it may be perfectly true that *καί* may have the force of "and yet" in verse 35 it is at least worthy of consideration whether or not Jesus meant here to speak with something like sarcasm.

But, after all, these strictures upon the book's exegesis are not serious. As a whole the exegetical work is done most admirably. It is marked by great learning and extreme common sense. One will look in vain for fanciful interpretations, for which Professor Plummer seems to have a wholesome contempt. The arrangement of the exegetical portion is also admirable and a distinct gain is made by the insertion of the brief lexical and critical observations in the smaller type. Altogether the book is far and away the best commentary on Luke we yet have in English. The only regret is that Professor Plummer has not ventured to use his critical apparatus more vigorously. S. M.

Acta Apostolorum sive Lucæ ad Theophilum liber alter secundum formam quæ videtur Romanam edidit Fridericus Blass.
Lipsiæ inædibus B. G. Teubneri. 1896. Pp. xxxii+96.
M. 6.

Whatever may be thought of the now famous theory of Professor Blass there can be no two opinions as to the interest and utility of this neatly printed and handy little volume. The existence of the so-called Roman text of Acts is indisputable; and the determination of its significance is a problem which all scholars feel to be pressing. A clear, accurate edition of this text is therefore well timed and ought to have a wide circulation. The chief authorities on which it is based are D and d, the readings from a manuscript similar to D inserted in the text and margin of the Harkleian revision of the Philoxenian Syriac, the Latin palimpsest Floriacensis referred to as f, the citations in Cyprian, and some passages in Augustine. Authorities of secondary importance but still of considerable value are 1371 designated by Blass as M, the Sahidic version, three Latin manuscripts, namely, the "gigas librorum" now in Stockholm, denoted as g; no. 321 of Paris, p;

and codex Wernigerodiensis w; and the Provençal translation made from the Latin in the thirteenth century and published in 1887. Some traces of the Roman text have been discovered even in the Peshitto and E e. Three of these authorities p, w, and the Provençal are additions to the list given in the commentary. The text is printed consecutively with critical notes at the foot of each page. The distinctive features of the Roman form are indicated by the following typographical expedients. Readings found in Greek authorities are printed with wider spacings between the letters. Readings not so supported are printed in larger and upright letters. Attention is thus readily called to Roman peculiarities, and in a general way to their source. These peculiarities are surprisingly numerous and many of them are very remarkable. Whilst all well-informed students are more or less familiar with the eccentricities (as they have been often regarded) of D, many will probably be amazed by their abundance and by the large amount of similar material found elsewhere. As to the significance of all this it cannot be denied that the "Roman text," as it appears in this book, produces the impression of a different edition of the work. If that theory of Dr. Blass is proved to be wrong the puzzling facts which he has so painstakingly collected and so clearly presented remain still to be accounted for, and cannot be disposed of merely by the assumption of exceptional carelessness on the part of copyists. Of course the learned editor is well aware that much of what is peculiar in D must be rejected as false, and he has inserted readings from this manuscript the accuracy of which he is not at all prepared to guarantee. And even some of the passages which are printed as Roman represent probability rather than conviction. "I have followed D and other witnesses," he writes, "so far as seemed to be legitimate, but I have indicated by widely spaced letters only those passages which I ascribed, or at least thought might be ascribed, to the Roman form; for there are some among these concerning which I can express no positive opinion but must leave the decision to the reader." These cautious observations must be duly noted if justice is to be done to Dr. Blass. The long preface is full of interest. It consists of: (1) an outline of the theory propounded in the commentary; (2) a reply to several critics including a smart rejoinder to Professor Ramsay; (3) some additional illustrations and remarks, some of which are very striking; (4) a review of the authorities. It would be premature to say that this volume demonstrates the truth of the theory but it unquestionably strengthens the argument for it very

considerably. In any case it is no slight advantage for the facts to be placed within the reach of all in so convenient a form.

W. TAYLOR SMITH.

Geschichte des Volkes Israel bis zur Restauration unter Esra und Nehemiah. Von AUGUST KLOSTERMANN. München: C. H. Beck'sche Verlagsbuchhandlung. 1896. 8vo, pp. ix+270. \$4.50.

This book, the third notable work on the subject which has appeared in Germany during the last three years, is described in the preface as an attempt to enable students to distinguish for themselves between what can be known, what must be inferred, what may be provisionally assumed, and what is withdrawn from our observation. Its standpoint is clearly indicated in the following sentences: "It was just because the descendants of Jacob in Egypt had inherited from their fathers reminiscences and ideas of a monotheistic religion of Yahveh that Yahveh through Moses constituted them a national church of that religion" (28). "The religion of Israel is not the flower of its national civilization but its root" (52). "If Kadesh was through a long period the recognized seat of the divine oracle for the Israelitish tribes and therefore of the highest court of appeal; if it was in Kadesh that the disorganization of the Sinaitic covenant people and its reorganization were effected, then the primitive view, according to which both the writing down of the law and the liturgical regulations and arrangements referring to the central sanctuary had their beginning during the life in the wilderness, appears to be natural and credible" (66). These opinions distinctly proclaim Dr. Klostermann a disciple of Dillmann rather than of Wellhausen. Nevertheless he is advanced enough on many subordinate points, such as the following: Abraham, Isaac, and Jacob are for him not merely the names of three individuals but also symbols of three stages in the development of a process of migration and settlement extending over more than two centuries. Those who crossed the Red Sea with Moses need not be thought of as the whole body of Israelites who left Egypt. It may be assumed that many reached Sinai, which had been agreed on as the meeting place in other ways. It is regarded as certain that the spring of that year was a period of unusual electrical phenomena and discharges.

Israelitish history which is preceded by a rapid survey of the